May 19
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

*"She openeth her mouth with wisdom; and in her tongue is the law of kindness. * * * Give her of the fruit of her hands; and let her own works praise her in the gates"* (PROV. 31: 26, 31).

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THE ANNUAL GENERAL CONFERENCE.

GRADUALLY but steadily the conference throngs filled the tabernacle Wednesday April 6th, for the forenoon session of the closing day. The storm, not yet fully abated, had its effect on the attendance, but when President Heber J. Grant announced the opening hymn the auditorium and gallery were comfortably filled.

The first speaker was Elder Melvin J. Ballard. He read from the Doctrine and Covenants, 29th section, where the Lord instructed the elders to work for the gathering of the elect; and where it is declared by the Lord that the wicked shall not stand. He read further, from other sections, where the Lord says if his people do not obey his commandments the nations of the world shall prevail against them. These great utterances, fraught with promise and warning at the same time, said Elder Ballard, are given for the solace and comfort of the saints. The future is more glorious than the past. The evil one has been opposed to the gathering of the saints. The powers of evil were arrayed against the Church in its first attempt to gather and in subsequent attempts, until it was necessary for the Church to move into the valleys of the mountains.

God has frustrated the purpose of the evil one until the day of driving has passed, but let not the saints suppose the evil one has given up. If he cannot drive the saints and scatter them, he will try other means to block the consummation of the great purposes of the Lord. He is trying now to nullify the blessings of the gathering by luring the young generation away from the faith. He is trying to get them to regard their heritage lightly; to form alliances in marriage with those not of their faith. The future of the Church lies with the boys and girls; they must be saved. He warned the girls not to marry outside of the Church.

It will result in unhappiness, for marital felicity is impossible when husband and wife are not equally yoked together. A daughter of Israel should demand of the man who seeks her hand in matrimony, that he prove himself worthy of her. Let them go to the temple and there be married for time and eternity, and thus become candidates for celestial glory.

Elder Levi Edgar Young said the world needs the simple faith in God and in His Son Jesus Christ, held by the sturdy pioneers and by their descendants. Recently, he heard a school-teacher say the Mormon pioneers were a good people, but they were uncultured and unprogressive. To refute such a statement, coming from one who is training young minds, he desired to make the declaration that the Mormon pioneers were cultured, in the broadest sense of that word. A higher type of people never were assembled together. It requires a high type of mind to understand the gospel of Jesus Christ and accept its teachings.

It does not perhaps mean that they had been educated in colleges and universities; that is not essential to culture, it is the type that makes culture. The idealisms were here and they found ready root. He recounted the growth of education in the Great Basin fostered by the pioneers. An altruism developed among the pioneers of the highest type. It found its expression in co-operation of effort, the highest type of neighborliness, and love of neighbor is essential to love of God. They were essentially an agricultural people, but in conquering the soil they did not forget to develop their spiritual and intellectual natures. They developed the five greatest factors in the civilization of humankind: agriculture, the home, the state, the Church and the school. They united the practical and the æsthetic, the real and the visionary, the temporal and the spiritual, to a degree never before attained by any other body of religionists. The teacher who said the Mormon pioneers were not cultured was surely mistaken, said Elder Young. Let the present generation keep the full import of that culture and let it not be lost sight of.

Bishop David A. Smith was the next speaker. He said if he had been asked, at the time he was chosen a member of the presiding bishopric, what his qualifications were, he would have answered that he had held every office in the priesthood, from a deacon to a high priest; and yet when he addressed his first audience of bishops, men ripe in experience and grown gray in service, he shrank from the responsibility. How could he, a youth by comparison, instruct these men. He prayed to God for strength, and in all humility he had tried to do his duty. He found that his words were accepted by those men; that they fell on ears long accustomed to be patient, on hearts most charitable. God had blessed him, he said, as he had tried to do his best. Bishop Smith warned the saints that the first step to apostasy is finding fault with the leaders of the Church. He hoped to prove

faithful to the end, and with fervent feeling he bore his testimony to the truth.

Elder J. Golden Kimball, who has for some time been in ill health, said he attributes his recovery in large measure to the kindness of his brethren and associates in the priesthood. He said he has thought during his illness of the words of Charles Frohman, who remarked as he faced death: "Why fear death? It is the most beautiful adventure of life." But he wants to say he is not ready to take that adventure; he likes it here. Elder Kimball said he has tested God and found him true. He recounted missionary experiences. He was once stricken with malaria; the mission president, wanted to release him—possibly because it would cost little to send him home alive and $300 to send him home dead. He prevailed on the mission president to allow him to stay and he was healed and filled his mission. It requires faith to do one's best and to fill one's mission in life. He said he has feared that the saints might become too materialistic, trust too much to wealth and affluence; but he has faith that God is with his priesthood and he will be with his people so long as they seek him and continue to serve him.

The presiding patriarch of the Church, Elder Hyrum G. Smith, was the first speaker at the closing session of the conference. He told of his trip recently, visiting localities of interest in Church history. He had seen what is declared to be the printer's copy of the first edition of the Book of Mormon, at Palmyra, N. Y.; and there are the same four churches, which, although they opposed each other in all things else, were united in opposition to the Mormons. He told of visiting the sacred grove, where Joseph Smith received his first vision. He recounted his visit to the city of Nauvoo, whose historical landmarks are fast being obliterated. He is grateful, Elder Smith said, for the gospel and for the priesthood, and expressed the prayer that he might be able to live and merit the blessings of which he stands in need, to fill the office in the Church to which he has been called.

President Grant and both his counselors, Presidents Penrose and Ivins, declared that only the president of the Church has the authority to receive revelation from God for the guidance of the Church; and President Grant reiterated the statement he made at the Sunday-school Union conference, Sunday evening, that any man claiming to have the authority by revelation to perform plural marriages in the Church is false and must not be believed.

President Grant read the report from the general Church auditing committee, certifying that all the accounts of the Church are in perfect condition: signed by W. W. Riter, Henry H. Rolapp and Peter G. Johnston. The two other members of the committee, John C. Cutler and Heber Scowcroft, were absent from the state when the report was made. He also read statistics of the Church

missionary work. The items included the following: The Church membership in the mission fields numbers 99,800; tithing paid, $456,000; valuation of property, not including the property in Hawaii, $1,400,000; expended for charitable purposes, $34,500; baptisms in 1920, 5,087; missionaries in the field, January 1st, 1921, 1,727; average expenditure of each elder per month, $37.

President Grant presented the general Church authorities, which were unanimously sustained as follows:

First Presidency—Heber J. Grant, prophet, seer and revelator and president of the Church of Jesus Christ of Latter-day Saints. Charles W. Penrose, first counselor in the First Presidency; Anthony W. Ivins, second counselor in the First Presidency.

President of the Council of Twelve Apostles—Rudger Clawson.

Council of the Twelve—Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch—Hyrum G. Smith.

The counselors in the First Presidency, the twelve apostles and the presiding patriarch as prophets, seers and revelators.

First Seven Presidents of Seventy—Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric—Charles W. Nibley, with David A. Smith, and John Wells, counselors.

Trustee-in-Trust—Heber J. Grant, as trustee-in-trust for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder—Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education—Heber J. Grant, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman; Arthur Winter, secretary and treasurer.

Commissioners of Education—David O. McKay, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools—Adam S. Bennion.

Auditing Committee—William W. Riter, Henry H. Rolapp, Heber Scowcroft, John C. Cutler, Peter G. Johnston.

Tabernacle Choir—Anthony C. Lund, conductor; B. Cecil Gates, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistants; George C. Smith, secretary and treasurer; and all the members of the choir.

Clerk of the General Conference—Edward H. Anderson.

President Grant also presented the board of trustees of the Brigham Young University as required once every three years. The board of trustees was sustained as follows: Heber J. Grant, Thomas N. Taylor, J. William Knight, Susa Y. Gates, Reed Smoot,

Stephen L. Chipman, Lafayette Holbrook, Joseph R. Murdock, Joseph Fielding Smith, Joseph Reece, Zina Y. Card, Willard Young.

President Grant called attention to the fact that all of the general authorities of the Church in attendance had now spoken, and he would call on his counselors to speak again.

President Anthony W. Ivins read from the Book of Mormon, wherein it is foretold that the spirit of the Lord rested on Columbus. He maintained that the Church has never held that inspiration from God cannot come to others than members of his Church. Any assumption that the Church of Jesus Christ of Latter-day Saints claims alone to receive inspiration from God is wrong. The only claim made by the Church is that the president, the prophet, seer and revelator, is the only man on earth holding the key of revelation for the Church, of which he is the head. No objection should be taken to that. The Church has never assumed to dictate the creed or policy of any other church. It does not restrain, does not withhold support, from any man who is seeking to teach the truth from heaven. If any leader of any denomination has not the inspiration of the Lord, and if the spirit of God does not strive with him to help him lead his congregation, then woe to him and to them; he should seek the spirit of revelation for his people and is entitled to it if he lives for it. It is only for the Church of Jesus Christ of Latter-day Saints that the claim is made that revelation can be given through one man only. Without this key of revelation in the hands of one man there would be endless confusion.

President Charles W. Penrose confirmed all that President Ivins had said. Revelation for the Church can come only through the head, the president of the Church. It must come through the proper channel and be sanctioned by the Church. Even the members of the Church are entitled to the spirit of revelation, but not for the Church as a body. Time was when false reports were sent out over the telegraph wires from Salt Lake City concerning the doctrines preached at general conference. It is not so now, to such an extent, for which, he said, he was thankful. President Penrose referred to a body of people that recently followed a leader who claimed to have revelations concerning the United Order. They were led astray by hearkening to a false voice. He said also men have claimed to have, by revelation, the power and authority to perform plural marriage ceremonies. The claim is false; no man save the head of the Church has the authority to receive revelation for the guidance of the Church. Every person has the right to the spirit of revelation, to the inspiration of the Spirit of God. No member has the right to teach as doctrine that which he has received for himself. If any new doctrine is to come for the Church, it must come through the head and the Church will have the right to pass on it. Some

have been led astray and have lost their standing by hearkening to the teachings of those, who claim to have received revelations.

Another thing, said President Penrose: There is a growing assumption that the women members of the Church hold the priesthood. It is not so. A woman will share the blessings of the priesthood with her husband, if she is worthy, but she holds no office in the priesthood. Some women have claimed they hold the right and authority to administer to the sick. They have the right to wait on the sick, and to administer to them in that respect; but they have no right to exercise any prerogative of the priesthood. Neither have women the right to organize meetings and associations under the auspices of the Church, without the authority of the presiding priesthood.

President Grant read from the Doctrine and Covenants the word of the Lord that there is none other appointed to receive revelations for the Church save him whom God has appointed. He said that is what he meant in his previous comment and nothing else. He had made the plain statement and was most emphatic, that any claim to the right by revelation to perform a plural marriage is false and he stands by that declaration. The right to perform plural marriage in this Church is not on the earth to-day. He read from the Articles of Faith: "We believe in honoring, obeying and sustaining the law." The law is that marriages must be recorded and that a license to marry must be obtained. These plural mariages are not according to law; nothing is known of any licenses being issued for them and it is not known of any such marriages being recorded. President Grant closed by pronouncing a blessing on the members of the Church and upon good people in all the world. The conference was then adjourned.

Emmee Anderson sang a solo, "The Mighty God hath spoken." the congregation sang, "We thank thee, O God, for a prophet." The benediction was pronounced by Elder Orson F. Whitney.

Besides the session of the conference in the tabernacle, attended by over ten thousand, overflow meetings were held on Sunday, April 3rd, in the Assembly Hall and in the temple grounds, the congregations numbering about five thousand. The speakers at the overflow meetings were the following mission presidents, who came from their respective fields of labor to attend: Charles A. Callis, Southern States; Winslow F. Smith, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Heber C. Iverson, North-western States; Nephi Jensen, Canadian; Rey L. Pratt, Mexican.

The following presidents of stakes also addressed the overflow meetings on Sunday: Heber Allen, Taylor stake; Robert D. Young, Sevier; M. Baxter, Woodruff; Samuel M. Smith, Snowflake; Joseph Eckersley, Wayne; E. Frank Burch, Tintic; Nephi L. Morris, Salt Lake; and Elder James N. Lambert.

MOTHER AND SON.

THERE is an enduring tenderness in the love of a mother to her son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his posterity, and if misfortune overtake him, he will be all the dearer to her; and if disgrace settle upon his name, she will still love and cherish him, and if all the world cast him off, she will be all the world to him.—*Royal Path of Life.*

I'M WONDERING, MOTHER.

I'm wondering, Mother, often in the twilight hour
If you and Dad had dreams once such as I.
I'm wondering, when I gaze on skies, or child, or flower,
What more there is to Life than—live! and die!

I'm wondering, Mother, of your dream-home long ago,
And if you think your dreams you've realized.
I'm wondering also if I've done my part to show
Appreciation for the pains you've exercised.

A half century you have walked this silent sod,
For fifty years you've known the joys, the ills,
Now, Mother mine, and Dad o' mine, these paths I trod
Are those you've trodden, up and down the hills.

Are there no sign-posts on the scaling, treacherous way?
Are there no wilds where one may lose the trail?
Ah, yes, for many times to me I've heard you say,
"Son, here's a lesson, note it ere you fail."

So, for this, Mother mine, and Dad, I'm musing here,
Thinking of all the good—nay, only part—
That you have done for me through year, and year, and year,
And like a bubbling spring it fills my heart.

I'm wondering, Mother, often in the twilight hour,
If you and Dad had dreams once such as I.
I'm wondering when I gaze on skies, or child, or flower,
What more there is to Life than—live! and die!

Laie, Oahu, Hawaii. ORA H. BARLOW.

THURSDAY, MAY 19, 1921.

EDITORIAL:

"AUNT EM."

THE newspapers from Utah bring us word of the lamented death of Sister Emmeline B. Wells ("Aunt Em") late president of the Relief Society of the Church. She died at the home of her daughter, Mrs. Annie Wells Cannon, on Monday morning, April 25th, 1921. She had passed her ninety-third birthday, having been born at Petersham, Mass. February 29th, 1828. Her physician, Dr. George W. Middleton, who has been devoted to her care and comfort for several years past, gave "heart failure" as the immediate cause of her death, which came peacefully in the presence of her two daughters, Mrs. Cannon and Mrs. Belle Sears. Her other daughter, Mrs. Melvina Woods, living in California, was absent.

The passing from life of this notable woman removes a character of remarkable traits and accomplishments—a personage widely known and universally respected and beloved by many thousands, who called her affectionately, "Aunt Em."

Her biography covers almost the whole period of the Church history. She took an active part in making it, for nearly eighty years, 1842-1921. She was a convert in her childhood, and began public service as a teacher when only fifteen, at Nauvoo. She knew the Prophet Joseph Smith and was associated with him and all his successors in the presidency of the Church, under whose direction she devotedly served, in the labor of love among women, for their eternal welfare, and temporal enfranchisement; social, economic, political, intellectual and religious. She held many offices of honor and trust in which she showed worthiness and ability of a high order. She was a magazine writer and poetess of superior talent. Her publications and poetical writings will be read in long years to come and admired for their refinement of thought, purity of diction, and graceful composition.

She will be remembered by many travelers and people of distinction, whom she met and impressed with the charm of her intellectual personality and the sweet influence of her vivacious conversation, rich in reminiscence of people, places and incidents of interest concerning the Church, of which she became the most widely known woman representative in the world. The account of her funeral, held April 29th, and what was said in her praise by those best qualified to speak, her lifetime associates and fellow-laborers, has not yet come to hand. But the following news-

paper editorials are worthy forecasts of the nature and quality of the tributes of respect her death has and will call forth from multitudes, who delight to speak in her praise and do honor to her memory. The *Deseret Evening News*, April 25th, said:

No need of "storied urn or animated bust" to perpetuate in the memory and affection of this community the lovely life and character of Mrs. Emmeline B. Wells, who at an early hour this morning was called home after more than ninety-three years spent amid the experiences and trials, the sadness and the joys of mortality. She has had her full share of bitter sorrows, but these have only served to test out and refine the pure gold in her nature. She has also had an uncommon share of the honors which are the token of mankind's esteem, but these rested gracefully upon her, and never for a moment impaired the fine spirit of her humility. She was known, admired and beloved to a degree and with a universality that has fallen to the lot of few of her sex in this or any other country or time; and of all this approbation she was in every sense deserving.

It is a wonderful thing to have lived, as has Aunt Em Wells, nearly a hundred years in this most wonderful period of the world's history. It is a blessed privilege, precious beyond words to express, to have been mentally and intellectually equipped, as she was, and to have had the willingness and desire, as she had, to contribute with undaunted courage and fidelity all her life to the achievements of these great days. She has been truly a shining light even in a firmament where brightness and radiance were not the exception; she has worthily performed a long and brilliant part in the beautiful labor of promoting the spread of intelligence and truth, and the betterment of humankind.

Aunt Em needs no monument beyond the record of her own lovely life and her unselfish labor. Her passing will cause tears to dim the eyes of thousands, who have looked upon her as a little mother hardly less dear to them than the real mothers who gave them birth. Physically frail, and of almost ethereal delicacy, and angelic sweetness and grace, she was yet as unyielding as the granite of her native New England in her devotion to that which she considered her duty. Her fidelity was as rugged as her sympathy was gentle—her convictions were as inflexible as her affections were all-embracing and tender. Having lived a useful, glorious life, she has gone to claim a faithful saint's reward, leaving a name and memory that will live forever in the hearts of all who knew her.

The *Salt Lake Tribune*, the leading non-Mormon publication in Utah, besides printing a long biographical sketch and her portrait, pays her the following editorial tribute:

To lay down life's burden with the consciousness of nearly four-score years of active service for others is an honor and a privilege accorded to but few in a generation or a century. Such is the record of Mrs. Emmeline B. Wells, "Aunt Em," who passed peacefully to rest yesterday morning in the ninety-fourth year of her life.

As wife, mother, teacher, editor, organizer, executive, relief society worker and equal suffrage advocate, Mrs. Wells proved herself a

potential factor in the advancement of the state, and in her public activities made her influence felt the nation over. So early did her unusual mental powers develop, that at the age of sixteen she began her services for others, as a teacher in the public schools; and this giving of her time and talents for the benefit of those not of her own immediate family was the dominant impulse of her long and arduous career.

Gifted with unusual felicity of expression and a sensitive soul closely attuned to Beauty, Justice and Truth, she early began the recording of her thoughts, and for many years, while carrying other burdens, was a welcome contributor to numerous magazines. In 1874 she was made associate editor of the *Woman's Exponent*, the first western periodical devoted to the cause of woman suffrage. Here her ability was so strongly impressed that three years later she was made editor-in-chief of the publication, continuing to labor in that capacity for forty years.

But her work in behalf of equal political rights for her sex formed only a small part of her manifold duties. She was closely allied with the great material relief work of the Latter-day Saints' church almost from the time of its inception. When the general organization of the relief societies of the Church was effected in 1897, Mrs. Wells was made general secretary, and at the time of the incorporation of the Relief Society, in 1910, was elected president, a position she held continuously till her voluntary retirement in April of this year.

Time, relentless ever, brought enfeeblement of physical strength, but the mental faculties and breadth of spiritual vision possessed by Mrs. Wells grew stronger with the years. She lost none of her keen interest in the finer things of life, and it is a matter of common knowledge that even within the last two years "Aunt Em" nearly always attended and enjoyed such educational and musical affairs of importance as were afforded the citizens of Salt Lake. She retained her cheerful disposition, her charity for all and her joy in service, to the end of her days. She goes to her rest respected, admired, beloved by a great multitude.

One of her grand-nieces, now living in Boston, by whom she was greatly beloved, expressed sorrow and appreciation of her in the following, written upon the day of her death: "To-night's paper tells of Aunt Em's death. I suppose it is a great blessing on account of her advanced age and feebleness, but until recently she was brighter than many of the younger women. Salt Lake City will miss her; it will be hard to find anyone who will ever take her place in the affections of the people. I think Aunt Em's greatest asset was her youthful spirit. She was consistent in her belief in past things, but she lived in the present and was therefore more or less a companion to the younger generation. She was broad in mind and a lovely, modern old lady, liking up-to-date things and ever living in the present. Not one woman in a thousand has her intellect. I always loved Aunt Em and feel very sorry to-night about her death. I cannot feel that home will ever be the same with so many of our well-known people gone."

The above voices the feelings of her kindred, especially of the younger members of the family, to whom she was altogether dear

and wonderful. Her firm testimony of the divine calling of Joseph Smith to be the prophet of the Lord; her fidelity to the principles of the gospel received through him, which she fully received and faithfully practiced; her earnest and winsome way of bearing witness to these sacred and precious truths, won the respect of all who heard her, often to the astonishment of strangers; always to the endorsement and admiration of her own people, whose faith she strongly stimulated; and continuously to the affectionate pride of her family and kindred, by every one of whom she was fondly loved. Their bereavement in her passing from among them in this life is most sincere and very real. Lord bless them and sanctify to their continued comfort and welfare the beloved memory of dear Aunt Em.

J. F. W.

SISTER EMMELINE B. WELLS.

In recording the death, which occurred in Salt Lake City, April 25th, 1921, of Sister Emmeline B. Wells, we feel that we represent the women of the European mission, and give expression to their sentiment and desire, in paying a brief tribute of respect to her memory through the pages of the *Millennial Star*. She was the fifth president of the Woman's National Relief Society of the Church of Jesus Christ of Latter-day Saints. Not alone do the women of the Latter-day Saints mourn the passing of Aunt Em, as she was affectionately called, but all Israel, so far as they have been in touch with her wonderful life. Her name will ever dwell in the loving memory of thousands, for her life has been an inspiration to all who have been fortunate enough to come within its influence. Her time was particularly devoted to the betterment of womankind in this life and to their preparation for the future state, thereby insuring her own inheritance in the hereafter. The wonderful range of her activities and her diligence were assumed in the fear of the Lord; she was steadfast and unmovable in her testimony of the truth. Next to the love of her Creator came her love of kindred, and, near to that, of all womankind. She was very desirous that no act of hers should bring reproach or sorrow to the name she bore. All her days she was led and sustained, through the trials and difficulties of life, by the spirit of God.

Being personally acquainted with the Prophet Joseph Smith and all the other leaders of the Church, having embraced the gospel at a very early age, the story of her life is closely interwoven with that of the Church. It was a joy to listen to her recitals of early Church and social experience. Her wealth of knowledge and familiar acquaintance with so many prominent men and women, together with her remarkable memory, fitted her for such narratives, and she was admirable in telling them.

Aunt Em was charming and graceful in her old age, and very attractive in the social centers, at public and private functions. She was always attired in dainty, delicate fabrics, which gave one the feeling of the presence of youth and happiness, together with the mellowing influence of a consistent life of holiness. Her vitality and physical endurance were the astonishment of all who knew her. Always prominent in patriotic and literary societies her activities were far-reaching beyond her Church duties. As a journalist and poetic writer she has commanded the attention and admiration of people all over the world. She has represented the cause of women locally, nationally and internationally. No woman of Utah has ever been better known or received higher honors than she.

In her closing hours Aunt Em undoubtedly rejoiced in the thought that she would soon be ushered into the presence of her loved ones, and that she would receive the approbation of her Maker. We can imagine her saying, "I know that my Redeemer liveth."

May the peace that passeth all understanding be and abide with her loved ones left on earth. May it be the blessed privilege of many of us to come forth with her, on the morning of the first resurrection clothed with glory and eternal life. I feel that all the sisters of the European mission join in this tribute of love to her memory. Honor to her name! Peace to her soul!

LUCY E. W. SMITH.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held Sunday, May 8th, 1921. There were in attendance Elders Thomas M. Wheeler and Jmmins F. Wells from Liverpool. President Leonard H. Whipple and Elders Harry S. Stoker, Andrew T. Jacobsen, William Taylor, M. Grant Prisbrey, Grant P. Geddes, Aaron P. Leishman, Joel A. Smith, and Mortimer Decker.

The morning session was attended by a surprisingly large audience of over two hundred, regardless of the difficulty to travel by cars, owing to the strike. Harry Wilson, age six, recited the memory gem. Sister Doris Weatherill rendered a solo. Elders Wells, Prisbrey, and Leishman were the speakers.

During the afternoon the authorities were sustained. President Leonard H. Whipple, who has presided for the past two years, was honorably released, and Harry S. Stoker sustained as president of the Leeds conference, and Andrew T. Jacobsen as clerk.

President Whipple expressed his joy and pleasure at filling two missions in this good conference, the former one in 1910-11. Said his love for all had grown true and sincere. He thanked elders

and saints most kindly for their support and kindness to him, praying for the choicest blessings of heaven to continue with them always. Elder Stoker said he felt weak in being called to the responsible position, but with the help of God and the support of the elders and saints he believed a great work could be done in this part of the Lord's vineyard. Elders Jacobsen, Geddes, and Naylor also spoke and the session was thoroughly enjoyed. Leonard A. Higgins very beautifully rendered a violin selection accompanied by Reginald H. Sanders at the piano.

At the evening session the hall was filled to its utmost capacity, over three hundred being present. Solos were rendered in a most pleasing manner by Sister's Edith Hunter and Florence Higgins. Elders Wheeler, Wells, Dr. George H. Higgins, Decker and Smith delivered discourses that were plain and convincing to the truth of this Church being the work of God. The conference was a most enjoyable one, as well as very successful. President Whipple pronounced the adjournment for six months.

On Saturday, Elders Wheeler and Wells met with the traveling elders from 5:30 to 6:30. At 7 p.m. a general priesthood and lady missionary meeting was also held. A large attendance was present, and very valuable instructions given.

PROPHETIC DREAMS.

SEVERAL instances are recorded in the Bible, in which the future was made known by dreams, and the interpretation of dreams was sometimes an important part of the prophet's mission. Dreams in all ages have been believed in as affording indications of the future. In ancient Greece it was believed that dreams came from the great Jupiter, the king of gods. In ancient Egypt and Babylon, the interpretation of the monarch's dreams was an important state office, and was entrusted to a college of wise men. In consulting the Greek and Roman oracles, it was common after performing sacred rites, to sleep in the temple, so that the information desired might be known in dreams. Ancient philosophers wrote treatises upon the interpretation of dreams, and even Bacon seems to have believed that something might be learned from them. In modern times, however, very little attention is given to dreams, and they are generally dismissed from the mind with only a passing thought. The popular saying, "As idle as a dream," well expresses the sentiment of the people generally in regard to this kind of phenomenon. This popular estimate of the nature of dreams is undoubtedly a just one as regards dreams generally. Yet it is possible that there may be exceptions. Some dreams may have a meaning; which it is important that the dreamer should interpret aright, and understand its import.

The mind, sometimes, in sleep can do that which it failed to do when awake. A difficult mathematical problem which, during the working hours, had baffled all efforts for its solution, is sometimes solved with ease during sleep. Many events, experiences, and impressions which apparently had long been forgotten, and could not have been recalled in the waking state, may come back vividly to mind during sleep. The mind can accomplish some tasks during sleep which it could not accomplish during the waking hours. It is possible that the mind, during the sleep of part of its faculties, may receive at times fore-gleams of the future, which, rightly interpreted, may be of advantage to the dreamer. In ancient times, too much reliance was placed upon dreams. In these modern times it is possible that dreams are too indiscriminately thrust aside as belonging to the vagaries and fancies of the night.

Some very remarkable instances have occurred in which dreams have come to pass in the manner revealed to the dreamer. According to the London *News*, on the occasion of the terrible railroad accident, from which Charles Dickens narrowly escaped with his life, there was in the same train a lady and gentleman just landed in England, after their return from India. Just before the accident, the lady said to her husband: "I see the great wave rolling; it is close to us;" and then the crash came, and she was killed. The husband was unhurt, and at a later time, explained the strange words of his wife. Ever since they set out from India, she had been haunted in sleep by the dream of a vast silvery wave, and always as it was about to break on her, she had wakened in terror. This was the wave which she recognized immediately before the accident which caused her death. Professor Hedge relates that, "André, in a visit to friends in Derbyshire, before his embarkation for America, was introduced to a certain Mr. Cummington. That gentleman recognized in him the original of the countenance of a man whom he had seen in a dream, arrested in the midst of a forest, and afterwards hung on a gallows." The subsequent death of Major André, in the manner indicated in the dream, was a remarkable point in its fulfilment.

During the American civil war, many instances occurred in which men were forewarned in dreams of their own death or that of their comrades. A week previous to the battle of Fair Oaks, a New York volunteer dreamed that in just one week there was to be a great battle, in which he would be killed while charging across a field; that two sergeants of his acquaintance would be killed in the woods, one shot in the breast and the other in the groin, and that a large number of others would be killed. The soldier appeared so depressed in spirits the next day that his companions rallied him about being homesick, and he reluctantly told his dream. In just a week the battle took place, and the dreamer was killed in full sight of his regiment, and the two

sergeants were killed, twenty minutes after, in the woods, one shot through the breast and the other in the groin, just as had been foretold in the dream. More than fifty men, it is said, were witness to the truth of this statement. The night before the cavalry fight at Brandy Station, a trooper, who slept as he jogged along in the column, dreamed that a certain captain in his regiment would be unhorsed in a fight the next day, and while rising from his fall would be wounded in his left knee. He told the captain his dream, but was laughed at for his credulity. But in the very first charge the next day the captain was unhorsed by the breaking of the girth, and was pitched heels over head into a patch of briars. While he was struggling out his horse was killed by a shell, a fragment mashed the captain's left knee, so that he had to have it amputated. Three days before the engagement at Kelly's Ford; "a corporal in the Sixth Michigan cavalry dreamed that a brother of his, who was sergeant in another company, would have his horse killed in the action, and would almost immediately mount a dark bay horse with a white nose. Within five minutes both horse and rider would be killed by a shell. This dream was related to more than a score of comrades fully two days before the fight. Early in the action the sergeant's horse was struck square in the forehead by a bullet, and dropped dead in his tracks. It was scarcely three minutes before a white-nosed horse, carrying a blood-stained saddle galloped up to the sergeant and halted. He remembered the dream, and refused to mount the animal, and soon after picked up a black horse. The white-nosed animal was mounted by a second corporal in another regiment, and horse and rider were torn to fragments by a shell, in full sight of four companies of the Sixth." In the last instance, apparently, the life of the sergeant was saved by heeding the admonition of the dream. The writer who narrated this and other similar instances, adds that, "there was a time when a soldier's dream saved Gen. Kilpatrick's life; when a dream changed Custer's plans for three days; when a dream prevented Gen. Talbert's camp from a surprise and capture; and when a dream gave Gen. Sherman more accurate knowledge of Early's forces than all the scouts."

Numerous other instances of prophetic dreams might be narrated, but enough has been adduced to show that there is something worthy of considerate attention in some dreams; however trivial the greater part of them may be. The prophetic revelations made through dreams in ancient times are perhaps sometimes repeated in these modern times.—*Phrenological Journal.*

WE are on the threshold of a great age—the age of the peoples. Learn to understand the vast, sublime, religious meaning of these words. Rise to principles, to the height of your mission as men and citizens.—MAZZINI.

FROM THE MISSION FIELD.

Releases.—Elder Leonard H. Whipple, President of the Leeds conference, was honorably released May 8th, 1921, to return home, and sails per s.s. *Minnedosa*, May 20th, 1921.

Appointments.—Elder Harold E. Brough was appointed President of the Nottingham conference, April 24th, 1921.

Elder Harry S. Stoker was appointed President of the Leeds conference, May 8th, 1921.

Socials.—May 2nd, 1921, a social was held at the Hanley branch in honor of Sister Ethel Batkin, who left for Zion on May 6th. A good program was rendered and enjoyed by all present. Sister Batkin was presented with a beautiful traveling rug.

The Oldham branch held a social in honor of the Brierley, Bailey, and Howarth families, who also left for Zion, May 6th, 1921.

Branch Conferences.—The Cheltenham branch conference was held May 1st, 1921, at 39 Duke Street, Cheltenham. There were present Elder Fred. Morgan of the Cardiff office, Elders D. D. Terry and C. K. Munk, also President Walter Smith of Stroud. It being fast day a portion of the time was taken for bearing testimonies, and many of the saints bore strong and faithful testimonies to the divinity of the gospel. Timely and instructive discourses were delivered by the visiting elders. The authorities were presented by Elder Morgan and were all sustained.

Oldham branch conference was held Sunday, May 1st, 1921. There were in attendance President George H. Hansen, Elders John A. Donaldson, and Leo V. Worsley, Branch Presidents Jesse Wiseman, Walter Roberts and John E. Simpson, as well as members from the different branches. Three sessions were held. At the afternoon session the Church authorities were sustained, including new officers in the different branch organizations to fill vacancies made by others, who are emigrating to Zion. The evening meeting was especially well attended, a goodly number of investigators being present. The beautiful singing and appropriate discourses given furnished the desired spiritual food for all.

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